

St. John Emmenton 9:30 1/26/69

*Processional Hymn 207
*Choral Call to Worship
*Confession of Sin
Assurance of Pardon
Responsive Reading Sel. 13 Pg. 566
Hymn 39
Scripture John 10: 1-16
*Gloria Patri
*Apostles Creed
*Pastoral Prayer & Response
Anthem
Announcements

Offering, Prayer
*Hymn 270
Sermon
Prayer & Lord's Prayer
Hymn 461
*Benediction
*Threefold Amen

Salem Lamartine 11:00 1/26/69

*Processional Hymn 184
*Choral Call to Worship
*Confession of Sin
Assurance of Pardon
Scripture John 10: 1-16
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements

FINAL IN STATEMENT POSTED

Offering, Response, Prayer
Hymn 17
Sermon
Prayer & Lord's Prayer
*Hymn 464
*Benediction
*Threefold Amen

The Good Shepherd

JB HV

Text: John 10;11

Jesus Said, that He was the good shepherd. I think all of us are familiar with the painting of the Good Shepeherd by Bernard Plockhurst. I would like to ask you to think with me this morning of this painting, and to picture in your mind the scene as it was painted by the artist.

In the center of the picture you will notice the shepherd. This shepherd is Jesus. In His arms He is carrying a small lamb. Beside Him is another sheep looking up at Him. This is perhaps the mother. The lamb very well may be those whom He has sought out and looked for. Those who were led astray, but were found by Him before theyb were lost completely. The sheep looking up at Jesus may represent those who are looking to Him with longing in their hearts. A yearning to be in the kingdom. To be safe within the confines of the Masters home. Behind we can see the other sheep trailing along. These are probably the ordinary followers. Those who go along and do their duty. Those who live their lives and try to do the will of the Master. Those who do not want to be the first in the kingdom, but who feel safe and secure just being with Him. With their Shepherd. One sheep in particular stands out from all the rest. He stands out simply because he is black. This sheep could represent several things. It could portzay those people who are of differant skin color than us. Or it could stand for those who are often referred to as black sheep. Usually a black sheep stands for someone who is doing the wrong thing or being the wrong kind of person. Yet notice how the black sheep mingles with the other sheep. If it weren't for his color he would appear the same as the other sheep. Perhaps what the artist was telling us is that the black sheep could represent any or all people. There are perhaps many black sheep in a church as well as outside. There are perhaps many black sheep in business as there are outside. In other words to be a black sheep one need not be the very worst rerson in the world. There may be a lot or a little of the black sheep in each of us.

Then notice the calm serene pastoral scene. The hills in the background. The stream flowing through the pasture. It gives one a sense of calmness

Now if we can hold this picture in our minds and think about ~~what~~
the parable that Jesus told in our Scripture then perhaps we may see the Master
as he was seen through the eyes of an artist..

Jesus said that He was the good shepherd. Well we need not explain this because I think we are all well aware of what constitutes a good shepherd and a bad one. But He said a strange thing. "I am the gate of the sheepfold." To understand this we need to know that in the Holy Land the sheepfold or corral in most instances only has one opening. When the sheep are brought in to the corral at night, the shepherd waits until all are safely in and then he lays down in front of the gate so that nothing can get in or out without his knowledge. Thus he literally becomes the door or the gate of the sheepfold. Jesus thus meant that through Him we now have access to God. He opened the door for us. He also ~~said~~ used a well known Jewish phrase of the time. He said that ~~through~~ ^{WE} Him ^{we} can go freely in and out. To a Jew this was the way of describing a life that was absolutely safe and secure. To be able to come and go without threat of war, or being molested or being afraid of anything is the ultimate in security. This is what Jesus was saying. That through Him we have this perfect safety and security. That through Him we can enter into a fellowship with God and be safe and secure with Him.

Then He said that the good shepherd lays down His life for his sheep. In Palestine this very often becomes the case. One man who wrote a book about the Holy Land tells of a young shepherd boy who defended his sheep against three Bedawin robbers. He could have fled but instead he chose to fight. And he was killed, and almost hacked to pieces with the knives these men use. This is what Jesus said the Good shepherd would do for us. He laid down His life not to a group of robbers, but to a crowd of people who could not accept His truth. But He did it willingly and without hesitation as a good shepherd would to protect his sheep.

[illegible]

But then at the close of the parable Jesus says, "And there are other I have that are not of this fold, and these I will lead as well. They too will listen to my voice, and there will be one flock and one shepherd." Now notice it read, "There will be one flock and one shepherd. Now according to Wm. Barclay the New Testament Biblical scholar, the King James version and many other earlier Bibles mistranslated this. They said, "And There will be one fold and one shepherd. This dates back to the Roman Catholic Vulgate Bible. What is so significant about this you say? Well, for years the Roman Catholic Church has taught that on the teaching of this verse, that since there is only one fold, there can only be one Church, the Roman Catholic Church and that outside the Church there is no salvation. If you recall I read the verse flock and not fold. The Jerusalem Bible does not have the mistranslation spoken of by Mr. Barclay, and yet this Bible is completely a translation done by Roman Catholic scholars. And incidentally I may add that this version is the closest to the original meanings as we can get. Now what this all amounts to is ~~this~~ that perhaps the Roman Catholic Church has revised their views on this important point. But what is perhaps more important is the fact that we protestants have changed some of our thinking too. And we need to change it more. This past week was observed as a week of prayer for Christian unity throughout the world. It was observed in our area ~~here~~ involving the local congregations. A pre-prepared service was used each day for 8 days in a different church each day. I attended the last one yesterday mainly because I was involved in it. But I wish I could have attended all of them. We had people from The Methodists and Episcopal churches in Foxburg, the Lutheran and our church at Lamartine, the Methodist, Luth. Presbyterian and U.C.C. of Emlenton, and the Roman Catholic Church of Emlenton.

I was able to meet Father Hickey there and we had quite a long chat. George (we are on a first name basis since I feel uncomfortable calling someone father who is not old enough to be my father, or should I say could not be my father). But anyhow George told me quite an interesting story. At one certain area Pa. he attended retreats periodically with many other priests. At each of these retreats the local Bishop would speak to them at the very close of the retreat. He would begin by reading off a list of the deceased priests and remind these present to remember them in their prayers. Then he would ask them if they were

the involved in activities with ~~their~~ Protestant ministers of the areas where they were serving. Then he would go into a little illustration to show why they should become involved and try to work with the ministers. He said that had the Pope and the Cardinals and many others involved at the time, had they been a little tolerant and trusting a certain man would have had a different impact on religion. This man was none other than Father Luther. This Bishop spoke Ecumenically like this back around 20 to 25 years ago when no one was thinking of an Ecumenical movement and least of all the Roman Catholic Church.

My thoughts for this sermon turned to Christian unity when yesterday I read in the litany for the day the very verse I quoted a few minutes ago. "And there are other sheep I have that are not of this fold, and these I have to lead as well. They too will listen to my voice, and there will only be one flock and one shepherd." This should give us pause. It should make us realize that too often we seem to think that heaven is going to be compartmentalized just as our cities and towns are. We are going to have Baptists here, and Methodists here, and over here is where all of us will be and so on. When we think of there being only one flock, we think that means us. It doesn't pertain to that other Church over yonder. Nor does it pertain to a church down the road. And most certainly it cannot pertain to the Catholics, and most certainly not the Jews. Just us. But you see we need to change our thinking and soften our hearts toward others. Jesus did not come preaching denominations. Nor did He preach about heaven being exclusively for a certain group. But He did preach about loving our neighbor. And He did preach about trying to bring others to Him. We can do this in our local congregations and we can do it without thinking or believing we are right and every one else is wrong. Harry Emerson Fosdick the great ~~minister~~ Baptist minister used to quote a few lines of crude poetry. "We are God's chosen few, all others will be damned; There is no room in heaven for you; We can't have heaven crammed." The Church and religion are meant to bring men into closer union with God. It is not meant to split people apart. Christ is not the Christ who divides, but He is the Christ who unites. This is what He meant by saying that He ~~was~~ is the Good Shepherd.